

2-15-1893

Evangelical Visitor- February 15, 1893. Vol. VI. No. 4.

Henry Davidson

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/99>**Recommended Citation**Davidson, Henry, "Evangelical Visitor- February 15, 1893. Vol. VI. No. 4." (1893). *Evangelical Visitor (1887-1999)*. 99.<https://mosaic.messiah.edu/evanvisitor/99>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus.*

VOLUME VI.

ABILENE, KANSAS, FEBRUARY 15, 1893.

NUMBER 4.

For the EVANGELICAL VISITOR. EMBARKING.

When the evening shadows gather
At the close of life's short day,
And the hues are disappearing
Of the sun's last lingering ray;

When my labors all are finished,
All my cares and trials cease,
And my soul is waiting, waiting
For its final, glad release;

When my friends are standing round me
Weeping, giving me farewell,—
Far off sound their gentle voices,
Like a distant evening bell;

O my Savior, then go with me
Through the valley dark and drear,
And thy presence will illumine it
Like the sunshine bright and clear.

Jordan's wave, so cold and stormy,
With thee by me, seems a rill;
Thou hast told the raging billows
And the tempest, "Peace, be still."

Angel bands with hands extended
Wait and watch me near the shore;
All my warfare now is ended,
I am saved forevermore.

F. ELLIOTT.

Richmond Hill, Ont., Jan. 20, '93.

For the EVANGELICAL VISITOR. HYPOCRISY.

In the days of His humiliation our Savior repeatedly and emphatically charged the scribes and Pharisees with hypocrisy. It seems he was more disgusted, yea, grieved, by hypocrisy than by any other sin, except perhaps blasphemy against the Holy Ghost.

Hypocrisy, in the sense the Savior used the word, means the act of one who pretends to be what he is not; especially when he pretends to be religious, when he knows in his own heart that his actions are at variance with his Maker's laws. In other words, he tries to make the people believe that he is a holy man, when he knows himself to be wicked at heart and only a deceiver.

A man may be religious and well-meaning at heart, whose actions do not harmonize with Divine law; but such a one is not a hypocrite. He is simply in error as Paul was prior to his conversion. And such persons are much nearer the kingdom of God than those who have a correct knowledge of the Gospel of Christ, but will not accept it by reason of the cross; and this is what the hypocrite does. Or, rather, *he does it not.*

Of all the different classes of sinners, the hypocrite enjoys life the least, from the fact that he cannot enjoy religion. It is impossible for him to do so as long as he is a hypocrite. And yet he seeks enjoyment in something, and that something must necessarily be among the allurements of the world. Worldly people *do* have seasons of pleasure, but it is mostly of a sinful nature, and known by themselves to be such. Hence when the hypocrite takes part with them, how careful he must be lest his hypocrisy be exposed. In his fear of exposure he loses the pleasure the rest of the company have.

The hypocrite knows it to be an honor to be held as a Christian, but he will not part with what he has in order to become a *true* one. To use a homely proverb: "He wants to eat the kernel, but shrinks from the task of cracking the nut."

"Woe unto you scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation." What a fearful denunciation by the Savior!

It may be thought impossible for a man to devour a house, and truly,

in a literal sense it is never done. We sometimes hear of a man swallowing his own farm, and too true it is. He swallows it through the whiskey jug. By yielding to the appetite for strong drink, he unfits himself for business, becomes involved and finally loses his farm. Thus in a figurative sense he has swallowed it. It is gone beyond his reach.

But the young reader may want to know how the hypocrite goes about devouring widow's houses. We will suppose a case, and show how it may be done in a figurative sense. Thus:

A woman becomes a widow and is left in possession of a house. She naturally looks to some one of her neighbors for advice in the matter of carrying on business to support herself. Now comes the hypocrite, pretending to be her best friend. He advises her to do thus and so, offering to help her all he can. He may even offer her the use of money on mortgage. But his plans are always sure in the end to turn the dollars into his own pocket. Hence, more than likely, by following his advice, she becomes hopelessly involved, and in the end he succeeds in gulping her property.

And further, what makes his sin all the more abhorrent is his *long public prayer*, in which he favorably mentions the widows and the orphans, commending them to God's special care. Oh, the despicable hypocrite!

May not all of us who make public prayer—or even though it be but family prayer—have reason to be careful lest our words be intended more for the ears of those about us than for Him whom we so sacredly

seek to supplicate?

An incident of twenty-five years ago is remembered. Namely this:

A Friend (Quaker) stopped with us over night. Being very sociable, well read in the Scriptures, and withal a professed phrenologist, he was invited to offer prayer at the family altar. He at once declined, saying, "The Friends do not habitually pray aloud." Before leaving he further said he could judge better of a man's religion by seeing him make a trade, than by hearing him make a prayer. There may be a good deal of truth in said Friend's remarks, but yet it does not condemn public prayer when spiritually offered.

C. STONER.

Polo, Ill.

FOR the EVANGELICAL VISITOR.

"ACCORDING TO MY GOSPEL," ROM. 2:16.

BY C. H. BALSBAUGH.

To Brother John F. Stamy, of Cumberland County, Pa.

When Paul attaches the singular personal pronoun to the Gospel, as though he was either the author of it, or had it in special charge, he reveals a principle which is hotly contended against to-day by many who claim to be its faithful custodians and expounders. Gospel is a term taken out of the Dictionary of Heaven, and would never have been heard on earth, had not God revealed it in Jesus Christ. In James 2: 10, and Rom. 5: 18, and Heb. 10: 11-17, we have an emphatic Divine declaration, that no Gospel is possible under any dispensation prior to the Incarnation of the Son of God. So long as our works are to serve as conditions of acceptance with God, Grace is out of the question, and the unwavering "hope of glory" an impossibility. It is not the *number* of sins, or the *grossness* of their form, but *sin* in its *essential character*, that separates from God, corrupts human nature at its very centre, and

renders return to God on the ground of personal will and endeavor an eternally hopeless task.

Those who expect to be saved *because* of their obedience to the ordinances of the present economy, have yet to learn what is meant by "the Gospel of the Son of God." Mark 1:1. Such an idea is purely and essentially anti-christian. If Paul was "beside himself," it was on account of this very thing, that salvation without works was now offered freely to all without the least relaxation of the law, or the shadow of diminution in the authority and righteousness of God. 2 Cor. 5: 13. Rom. 4: 4-8, and 3: 24. Nothing is clearer than that "the righteousness of the law," which is "the righteousness of God," must be "*fulfilled in us*" by faith in Jesus Christ. Rom. 8: 4, 2 Cor. 5: 21, and Philpp. 3: 9. If this is not an absolute demonstration, as clear and strong as Infinite Wisdom and Almighty Power can make it, then Christ has failed in His mission, and human salvation transcends Divine possibility.

Such a Gospel is worth preaching and worth accepting, and any other is accursed, even if preached by an Angel from Heaven. Gal. 1: 7, 8, 9. No sin-tainted being can render a perfect embodiment of Divine Law, and still less render satisfaction for past violations. Here is a dilemma which nothing but "the glorious Gospel of the Blessed God" can meet. 1 Tim. 1: 11. All that sin is, and all it has wrought, and all it has deserved, was concentrated in "Him who knew no sin," yet "was made sin for us," that salvation may be given to those who have forever lost the possibility of regaining the Divine favor on the terms of their own obedience. Boldly may we ask the question, how can Jesus Christ belittle and neutralize His own Gospel by requiring a single soul to *obey* Him as a *cardinal* condition of sal-

vation? This would be Christ *versus* Christ. Well may Paul say, "*another* gospel, which is *not* another." Gal. 1: 6, 7. Every soul on earth is *provisionally* redeemed; by *faith* we appropriate this secured righteousness in the Godman; by obedience we exemplify and maintain it. Our life is never originated by our exertions; but it is developed and matured by every expression we make of it. This is true in regard to all kinds of life, even God Incarnate. Luke 2: 52. No man can recreate himself. "BECAUSE I LIVE, *ye shall live also*." John 14: 19. It was the glory and the rapture of Paul that he was dead, and had no life but that which he "lived in the flesh *by the faith of the Son of God*." Gal. 2: 20. "*CHRIST is our life*." Col. 3: 4. "*To me to LIVE is CHRIST*." Philp. 1: 21. "*My Gospel*." My. This personal claim is the pivot of being and having what the All-Sufficient, God-embodying Son of Man is and has. He owns nothing which He will not share with the *believer*. He is "*heir of all things*." Heb. 1: 2. And we are "*joint-heirs WITH CHRIST*." Rom. 8: 17. God has neither bastards nor abortions. Paul's persuasion is reasonable. Philpp. 1: 6. The Christ that finds a welcome in the Virgin by faith through the Holy Ghost, will soon be a *visible* Christ, a *working* Christ, a *suffering, bleeding, atoning* Christ. As Emmanuel came to that simple, trusting Nazarene maiden, so He comes to every soul unto salvation. The "be it unto me" of Luke 1: 38, is complemented by Luke 22: 42. By faith He had His Genesis, and by faith He had His Exodus. The whole of life, in this world and the next, is covered by John 11: 40.

This is a Gospel indeed. Here God has reached His Climax. Jesus Himself says so. John 15: 13. Any thing *greater* than *His* sacrifice is not possible even to Omnipotence.

This is what puts the glow and the glory into 1 Pet. 1: 8. Oh, if we would "only BELIEVE," what a people we would be! Our poor, dragging efforts, how little they accomplish. We forget 2 Cor. 4: 7. Sinai is utterly swallowed up in Calvary. The devouring fire of the Law is now descending in the sanctifying, Christ-configuring flame of Pentecost. Grace, Faith, Salvation.

I was glad exceedingly when I heard you preach like a man who had a message from God. The Law is not changed, but our relation to it is. Its rigor remains, but the Cross stands between us and Sinai. Obedience to the Divine Standard is not only an immutable necessity, but the blessed impulse of the life of God in the soul by faith. But our hope of salvation is exclusively in HIM who can offer us His own Life in which not only "all righteousness is fulfilled," but in which all the penalty and agony which the whole world's disobedience merited, have been exhausted. *Faith* IN THAT CONSUMMATED WORK, and a *life to verify* such faith, is our justification before God and man. Eph. 1: 4-7, and 2: 8-10, and James 2: 17-21. As Christ's Humanity was the Medium of the Divine representation, so works are the expression of the Divine Life which we have by faith.

Union Deposit, Pa.

For the EVANGELICAL VISITOR.

MELCHISEDEC.

For many years, in the reading of the Holy Scriptures, the following passage has been a mystery to us; but by prayer and diligent search we have received light, and by your permission we offer a few thoughts for the edification of others who may ventilate the subject more fully:

"For this Melchisedec, king of Salem, priest of the most high God . . . without father, or mother,

without descent, having neither beginning of days, nor end of life: but made like unto the Son of God; abideth a priest continually." Heb. 7: 1-3.

This is only to be understood chronologically. As is known to all who are acquainted with the history of the Jewish church, they were very exact in registering the name of the high priest; also his father and mother, the date of his entry and the close of his priesthood, according to the code of the Levitical Law. As is known by every Bible student, out of the twelve tribes of Israel God chose the tribe of Levi for the priesthood. But this Melchisedec lived hundreds of years before the birth of Levi, and no record being made of his progeny, in this sense, historically, he was without father and mother, without beginning of days or end of life.

But we venture the assertion that the mysterious character spoken of in the seventh chapter* of Hebrews was Shem, one of the sons of Noah, who lived five hundred and two years after the great deluge. Gen. 11: 10, 11. Abraham was born three hundred and fifty years after the flood. Hence Shem and Abraham were contemporary one hundred and fifty-two years. The population of the earth was small, and in view of the extraordinary experience of Shem, he was the most noted personage then living, and was honored by being set apart as "king of Salem," which is king of peace. And God recognized him as his high priest.

And although Abraham was great, and called the father of the faithful, when he met Melchisedec he bowed and paid tithes, acknowledging his superiority. Heb. 7: 7.

All agree that Melchisedec was a type of Christ, having no predecessor neither had he a successor. And Christ being of the tribe of Judah (Heb. 7: 14) of which tribe the

Bible is silent in reference to the priesthood.

Paul being reared a Jew and a Pharisee of high rank prior to his conversion, and having addressed this epistle to the Hebrew brethren, and knowing that they were acquainted with the history of the Jewish church, deemed it unnecessary to simplify as on other subject.

Your brother in search of Truth.

JOHN FOHL.

Chambersburg, Pa.

For the EVANGELICAL VISITOR.

WHY?

"Mamma, why don't papa have prayer, and read his Bible like grandpa does when we go to see him?" Such was a little girl's question, and a similar one has come from the lips of many a child. We appeal to those fathers. Why is it? Have you no faith in grandpa's religion? We admit, there may have been mistakes; but if God has enlightened you enough to see those mistakes, he will also hold you responsible for that wisdom. Why, then, don't you read your Bible? Don't you believe it to be an inspired book? Or is it because you are not willing to obey its teachings? Don't you feel responsible for the training of that child which God has entrusted to your care? God's Word tells us that He will visit the "iniquity of the fathers upon the children." Are you willing, then, that your child should suffer for your sins? And why don't you pray? Have you never felt the need of prayer? Think of that time when your dear child will say, "I never heard my father pray." Oh, why don't you pray. * * *

"Pardon and salvation come to us through the Redeemer, and his work is the meritorious ground on which we receive them; the exercise of faith in Him, on our part, is the appointed means of obtaining them. Mark 5: 34.

For the EVANGELICAL VISITOR.
THE BEST THING.

We are seeking for ourselves the best thing in the world. Stop here a moment, and think of others who desire that best thing as earnestly as we do. Think of that wide circle, all over the earth, of men and women who long for a nobler and more satisfying life than they have reached. Think that every person you know has keen feelings, eager desires, hungering and thirsting after good; that their lives are just as real and their wants just as imperative to them as yours are to you. If they are not consciously seeking the highest thing, so much the more is their real need. Take some sense of this great company in which you are only one; and then lay it to heart that the only object worthy to be sought with your whole strength is the good of all these lives, and not just your own.

To come back to the words of Jesus, you are to seek not your own salvation, but "the kingdom of God." A kingdom is a society. About merely personal salvation Jesus has very little to say, except this: "He that saveth his own life shall lose it." He that seeks even the highest good for himself alone shall be disappointed. Brethren and sisters let us be awakened and more concerned about those who desire that best thing as earnestly as we do.

The following lines by Rev. Dan'l March are pertinent:—

Hark the voice of Jesus crying,
Who will go and work to-day?
Fields are white and harvest waiting,
Who will bear the sheaves away?
Loud and strong the Master calleth,
Rich reward He offers thee.
Who will answer, gladly saying,
"Here am I; send me, send me?"
If you can not cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you can not give your thousands,
You can give the widow's mite;
And the least you do for Jesus,
Will be precious in His sight.

Let none hear you idly saying,
"There is nothing I can do."
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I; send me, send me!"

ELMINA L. HOFFMAN.
Navarre, Kans.

For the EVANGELICAL VISITOR.
ONE ACCORD.

"These all continued with one accord in prayer and supplication." Acts 1: 14.
"They were all with one accord in one place." Acts 2: 1.

In the foregoing texts we may gather some wholesome lessons in reference to our revival work, and find the cause for at least some of our failures. It may be humiliating to acknowledge failures, but when we consider the results of the average revival meeting, in fact, of modern evangelistic work of all kinds, it goes past saying that failure is the verdict in the great majority of cases, when a fair, comprehensive view is taken of the work done and the results that ought to be obtained.

The pentecostal revival was no failure. The Holy Ghost was there in all its power; men and women "were pricked in their hearts" "and fear came upon every soul." Many revivals in the apostles' days and all along the record since, have been glorious successes in convicting and converting men and women by the power of God through the Holy Ghost given.

In unity there is strength. There is an old motto which says: "United we stand; divided we fall." And this is as true in Church as it is in State; and when Christians want to work for God they must come "with one accord." Unity with "prayer and supplication" were the keys that at pentecost unlocked the chained hearts of sinners, and if we would have souls for our hire we must do likewise. The precedent established by the Apostles, viz: a prolonged season of "prayer and supplication" before the

effort to hold revival services, would result in filling the workers with the Holy Ghost, and when these are so filled the power of God is likely to come down and manifest itself unto the children of men.

May the Lord help us to get the Holy Ghost in possession, if we do not now have it, and then filled with a God-given enthusiasm for the souls of our fellow men, go forth to do, to spend and be spent for the Lord, leaving self behind, and bring to the harvest a life well spent.

AMOS Z. MYERS.
Mechanicsburg, Pa.

For the EVANGELICAL VISITOR.
ARE CHRISTIANS SAD?

I have been thinking a good deal lately of the necessity of keeping close to the Word of God, for if we listen to the people we are sure to be led astray. I was talking with a lady a few days ago on the subject of religion. She told me she did not believe there was any harm in dancing and going to parties, that it was just as one believed; and that she did not think Christians should go about with their heads bowed down, looking sober and sad all the time. I thought that those who think Christians are sad are mistaken. There may, indeed, be times when the Christian is sad, and with good cause too, but more often he is joyful, if he is a true Christian. Those who are trying to serve two masters, we have no doubt, are often sad. For we know that we can not please God when we are serving the devil, and there certainly can be no true enjoyment in making an effort to do this. When Christ was crucified He gave up His whole life, and so it seems to me we should be willing to give up all earthly pleasures for Him. If we obey the greatest commandment, namely, to love the Lord with all our soul, mind and strength, there will certainly be no room left for any worldly thing. MARY SIDER.
Cleveland, Ohio.

For the EVANGELICAL VISITOR.
THE GREAT BURDEN-BEARER.

"Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." Psa. 55: 22.

Corresponding with the above utterances of David are the admonitions given by the apostle Peter,— "Casting all your care upon him, for he careth for you." 1 Peter 5: 7. How precious and consoling the promises given in the Holy Scriptures! Especially to those who are sensitive of their need, who feel themselves often burdened with various kinds of depressions, and know that their succor is not in themselves, having "no confidence in the flesh." Oh, the blissful comfort and consolation in having a strong tower to run unto, an almighty arm to lean upon, in casting our burden upon Him who is ready with open arms to guard and preserve us, while traveling through this "wilderness of woe," where we are surrounded with all manner of evil and deception.

When we have no confidence in ourselves, nor in any righteousness of our own, but unreservedly cast our care upon Him who has all power in heaven and in earth, then the promise that "He shall never suffer the righteous to be moved" is ours, and we shall find ourselves strong under His protecting care; yes, "strong in the Lord and in the power of His might."

Although thus abundantly provided for, we must nevertheless be aware that all through our journey here upon the earth, we must be on our guard, ready at any moment to face a wily enemy; and that not in our strength, but in the Lord's; to meet an enemy that will try all conceivable deceptions, not only showing himself as a destroying enemy, but at times, perhaps, as an "angel of light," flattering and praising something good in you, or some pleasant feeling. Beware of his devices; heed not his disguising atti-

tudes; "resist the devil and he will flee from you." Let us be glad and rejoice in that we have a stronghold to run unto—"For the name of the Lord is a strong tower; the righteous runneth unto it and is safe."

The all-wise and merciful Father in His own infinite wisdom saw fit and proper for our good that we should be engaged in our own salvation equal as if it was left entirely in our own hands, and behind this offers and pledges His own care and strength to make us safe; but showing us clearly that God requires of us our entire diligence, as the apostle Peter expressed it, after stating the exceeding great and precious promises given unto us, implying that we have to use the talent committed unto us: "And besides this giving all *diligence* add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity." For, saith he, "if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." "Wherefore the rather brethren," saith the apostle, "give diligence to make your calling and election sure; for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

This practical instruction given by the apostle Peter to the Christian brethren, to them that have obtained "like precious faith with us" (the apostle) is applicable to the believers in Christ in all ages. Nothing can be said or written more pointed and instructive than what is contained in 1 Peter 1: 5-12. May God grant unto us grace to serve Him acceptably. Amen.

Stayner, Ont.

For the EVANGELICAL VISITOR.
"HOW READEST THOU?"

In viewing the human family of to-day, we can still see those who would ask, "Master, what must I do to inherit eternal life?" even though they have sufficient knowledge of what "is written," but when referred to it, they, like a certain lawyer, are willing to justify themselves, thus proving that it is not sufficient that we know *what* is written, but also *how* we read. It is sad for those who love the Word of God to see those who have a knowledge of it and yet are so slow to accept its teachings.

And again, when looking over the Christian profession of our day, the thoughtful may with propriety ask, "How readeest thou?" When we say we believe the Word of God to be true, and at the same time live contrary to it, is it not evident that there is some mistake about our reading? Is there not danger that we may *wrest* the Scriptures (to suit our own ideas) to our own destruction? It has rightly been said that the Bible is a looking-glass. Oh, that we could see the necessity of prayerful reading!

We believe it is not enough that we read, or hear read, the Word morning and night. If we are awake to our duty we will want more than this. We have been looking forward with a longing to the time when family duties would be less pressing, and we could have leisure to study the Word, but think we see the mistake we made. We now believe it is a mother's bounden duty to regulate her work so as to have time, and if this will not give her *leisure*, to set *apart* a time when she can with a perceptive mind study the Word. For are they not few who need it more than the mother?

ANNIE ESHELMAN.

Faith is the pioneer and main constituent of knowledge.—Rev. C. A. Bartol.

WOMEN IN THE NEW TESTAMENT.

Published by request.

Should we ever be so fortunate as to get to heaven, and this we shall earnestly strive to do, about the first thing we shall inquire of the great Apostle to the Gentiles is, what caused him to be so *muddled* when he said it is a shame for a woman to speak in public.—*Old Path Guide*.

It would be well for the *Old Path Guide*, while he is seeking for knowledge on the further shore, to inquire of Philip, the evangelist, how his four daughters came to prophesy; of Anna why she spake of Him (Jesus) to all who "looked for redemption in Jerusalem;" of Huldah how she came to be a prophetess; of Deborah how she came to be a ruler of Israel; of Miriam what induced her to compose and sing a song of redemption on the banks of the Dead Sea before the great congregation, and of Moses what caused him to record that song. We feel very sure that Paul, Philip and all, would unite in telling him that among the Jews and Jewish Christians it was not regarded as a shame for a woman to possess some intelligence, that where the law of God had prevailed women had not been degraded to a nonentity, but that among the Greeks such a state of society existed that a great scandal would arise from a woman taking any active part in meetings.

Among the Greeks, reputable women were expected to know nothing; to always appear in public veiled, seldom to be seen by male guests, even in their own houses. They were required to keep entirely out of public sight. The only women among the Greeks who made any figure in literature were pronounced courtesans, though one of them; the celebrated Aspasia, was the life long spouse of Pericles. No woman could make literary pretensions, or take any public part in an assembly where men were present, without

being placed under suspicion. A similar state of society prevails in a part of the east up to our own time. It is not at all wonderful that Paul, in writing to the *Greek* church of Corinth, or to Timothy laboring with the *Greek* church at Ephesus, should insist that the women avoid all scandal by refraining from a course that prevailing usage had pronounced a proof of unchastity. Nor is it strange that no such prohibition is found in any part of the Bible which was addressed primarily to Jews or Jewish Christians, or were general in their character. We believe, therefore, that our inquiring editor would be informed that this injunction was uttered for a purpose; that this purpose was to prevent scandal; that it is still in force where there is such a state of society that scandal would arise; that it is not applicable where the condition of things does not exist that caused it to be spoken; that therefore it is right in most parts of the civilized world, and certainly in America, for women to sing and pray and take a public part in devotional meetings.

Here we would stop. We would not go farther and say that they may preach, for the reason that we do not find any example of women preachers in the apostolic times. We think that woman has passed the bounds of discretion when she enters the pulpit, but we are equally certain that the policy that dooms them to silence in devotional meetings is unscriptural and unwise. The women of the New Testament were workers. They lingered last around the cross of Jesus; were the first to come with spices to the tomb; were the first to whom the risen Christ was revealed; were the first to tell the story of a living Savior; were among the praying one hundred and twenty. Of them the Holy Spirit said by Joel, and repeated by Peter on Pentecost, that they should

prophesy. While "many were gathered together praying at the house of Mary, a damsel named Rhoda 'ran in and told' the meeting 'how Peter stood at the gate.'" She certainly spoke in a prayer-meeting. The first convert made on European soil was a woman. The four daughters of Philip did prophesy, even as Joel had declared should be the case when the gospel was preached to the world.

Phebe was a deaconess of the church at Cenchrea. Priscilla and many other sisters, who have honorable mention, were Paul's helpers in the gospel. Tryphena and Tryphosa, two Roman women "labored in the Lord." From these and other passages it is evident that while woman may not become a public teacher, or a ruler in the congregation, she had assigned to her in the apostolic churches a most important work, that she was an efficient co-worker, and that she was not doomed to silence in the devotional meetings of the saints.

The fact is that there are two extremes on this question. The Lord did not design that women should become evangelists or the public teachers of the congregation. Their modest, retiring natures do not fit them for this kind of work, and it would also interfere with there more important one of making a home of purity, sweetness and beauty. Nor did he propose on the other hand that woman with her wealth of love, spirituality and devotion, should be degraded to a cipher in the church. She is a fellow worker in the kingdom and is at full liberty to pray, sing, or express her religious thoughts in the prayer-meeting of the saints. Here her nature, so rich in emotion, gives her a special power.—*Church Advocate*.

The whole cross is more easily carried than the half.—*Drummond*.

THE ORIGINAL "BEAUTIFUL SNOW."

The Omaha *Republican* gives the following history of the origin of this production, which the London *Spectator* has pronounced to be the finest poem ever written in America:

"During the early part of the war, one dark Saturday night, in mid-winter, there died in the Commercial Hospital in Cincinnati, a young woman, over whose head only two-and-twenty summers had passed. She had once been possessed of an enviable share of beauty, and had been, as she herself says, 'flattered and sought for the charms of the face;' but alas, upon her fair brow was written that terrible word—prostitute. Once the pride of respectable parents, her first wrong step was the small beginning of the 'same old story over again,' which has been the only life history of thousands. Highly educated and accomplished manners, she might have shown in the best of society. But the evil hour that proved her ruin was the door from childhood, and having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken-hearted outcast. Among her personal effects was found in manuscript, 'The Beautiful Snow,' which was immediately carried to Enos B. Reed, a gentleman of culture and literary tastes, who was at that time editor of the *National Union*. In the columns of that paper, on the morning of the day following the girl's death, the poem appeared in print for the first time. When the paper containing the poem came out on Sunday morning the body of the victim had not yet received burial. The attention of Thomas Buchanan Read, one of the first American poets, was so taken with their stirring pathos that he immediately followed the corpse to its final resting place. Such are the plain facts concerning her whose 'Beautiful Snow'

shall long be remembered as one of the brightest gems in American literature.

O, the snow, the beautiful snow!
Filling the sky and the earth below;
Over the housetops, over the street,
Over the heads of the people you meet.
Dancing, Flirting, Skipping along;
Beautiful snow! it can do no wrong;
Flying to kiss a fair lady's cheek,
Clinging to lips in a frolicsome freak,
Beautiful snow from the heavens above,
Pure as an angel, gentle as love!

O, the snow, the beautiful snow!
How the flakes gather and laugh as they go
Whirling about in their maddening fun,
It plays in its glee with every one—
Chasing, Laughing, Hurrying by,
It lights on the face, and it sparkles the eye;
And playful dogs with a bark and a bound,
Snap at the crystals that eddy around;
The town is alive, and its heart in a glow
To welcome the coming of beautiful snow.

How wildly the crowd goes swaying along,
Hailing each other with humor and song!
How the gay sleds like meteors flash by,
Bright for the moment, then lost to the eye!
Ringing, Swinging, Dashing they go
Over the crust of the beautiful snow—
Snow so pure, when it falls from the sky,
As to make one regret to see it lie
To be trampled and tracked by the thousand feet,
Till it blends with the filth in the horrible street.

Once I was pure as the snow, but I fell—
Fell like the snow-flakes from heaven to hell;
Fell to be trampled as filth in the street;
Fell to be scoffed, to be spit on and beat;
Pleading, Cursing, Dreading to die;
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread;
Hating the living and fearing the dead—
Merciful God! Have I fallen so low?
And yet I was once like the beautiful snow.

Once I was fair as the beautiful snow,
With an eye like its crystal, and heart like its glow;
Once I was loved for my innocent grace,
Flattered and sought for the charms of my face,
Father, Mother, Sister, all,
God and myself I have lost by my fall!
The veriest wretch that goes shivering by
Will make a wide sweep lest I wander too nigh;
For all that is on or above me I know
There's nothing as pure as the beautiful snow.

How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go!
How strange it should be when night comes again,

If the snow and the ice struck my desperate brain!

Fainting, Freezing, Dying alone,
Too wicked for prayer, too weak for a moan
To be heard in the streets of the crazy town,
Gone mad in the joy of the snow coming down;
To be and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow;
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in its sin,
And raise it to life and enjoyment again.
Groaning, Bleeding, Dying for thee,
The Crucified hung on the accursed tree;
His accents of mercy fell soft on thine ear;
Is there mercy for me? Will He heed my prayer?
O, God, in the stream that for sinners did flow,

Wash me, and I shall be whiter than snow.
—The Union.

CHARACTER BUILDING.

Every person, whether a Christian or not, is a builder. Every one is building well by being loyal to all the requirements of his complex being, or he is building poorly by neglect or unfaithfulness. A little poem that lately fell under our eye tells the story of our building and adds a bit of sound advice, as follows:

We are building every day,
In a good or evil way,
And the structure as it grows
Will our utmost self disclose.
Build it well, whatever you do;
Build it straight, and strong, and true;
Build it clean, and high, and broad;
Build it for the eye of God.

—Religious Telescope.

The *Jewish Tidings* is constantly urging the rabbis to make Sunday the day of worship, instead of Saturday. It now says: "At present there are few Jews in this country who do not observe Sunday as a day of rest, and most of them are as busy on Saturday as on other days of the week. They do not pretend to observe Saturday. The followers of Judaism almost wholly disregard the Sabbath. They refrain from attendance at public worship. The ministers preach to empty benches, and great harm is wrought to religion. The change must come."

EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety.
Published in the interest of the church of
the Brethren in Christ, commonly called, in
the United States, "River Brethren," and in
Canada "Tunkers."

Subscription, \$1.00 per year; six months, 50c.

Payment in advance. Sample copies free.

Edited by

H. DAVIDSON, Abilene, Kans.,

To whom all communications and letters of
business are to be addressed.

To CORRESPONDENTS.—Write only on one
side of the paper, with black ink, and not too
near the edge.

☞ Communications for publication should
always be accompanied by the author's name.
Not necessarily for publication but as a guar-
antee of good faith.

☞ Communications for all subsequent
numbers of the VISITOR should be sent in at
least ten days before date of issue.

☞ If you wish your paper changed from
one Post Office to another, always give the
Office where you now receive it, as well as the
Office to which you desire it sent.

☞ If you do not receive the VISITOR in
ten days from date of issue, write us and we
will send you the necessary number.

☞ If you desire to know when your sub-
scription expires, look at your name as
printed on the wrapper or margin of the pa-
per, and that will state the time to which pay-
ment is made. For instance, Apr92 means
that the subscription has been paid up to that
date. If you find any error in the date please
notify us and we will make the correction.

☞ To those who do not wish to take the
VISITOR any longer, we would say, when you
write us to discontinue the VISITOR, please
send us also the balance due on your subscrip-
tion up to the date at which you wish to have
it discontinued, and it will receive our prompt
attention.

Send money by Post Office Money Order, Reg-
istered Letter, or Bank Draft, to Henry David-
son, Abilene, Kansas.

Entered as second-class matter at the Post-
office at Abilene, Kansas.

Abilene, Kansas, February 15, 1893.

LIBRARY FUND.

Benj. S. Herr,	\$ 2 00
Mrs. Fanny Young,	25 00

BENEVOLENT FUND.

Mary Trump, Polo, Ill.	\$3 00
------------------------	--------

On Sunday, the 5th inst., Bro. Davidson received the sad intelligence of the death of his son-in-law, C. B. Yoder, of Wooster, Ohio. Boarding the first train east, he hastened away to be present at the funeral, and minister comfort to his sorrowing daughter and family.

While the editor has been thus sud-
denly called away from his work, we
have been left to get out this issue
of the VISITOR, which we have tried
to do as best we could with the mat-
ter on hand. Bro. Davidson, we
trust, will be home again by the
time this reaches the readers of the
VISITOR.—C.

In our last paper, we announced
that we still needed some copies of
the VISITOR of March 1, 1892. We
now have as many as we need. We
again extend our thanks to those
who have kindly sent us these back
numbers.

From information received by let-
ter and otherwise, we learn that the
present edition of our church hymn
book is about exhausted. It would
seem advisable to us that steps be
taken at our next General Confer-
ence to have another edition printed.
And while this is so, would it not be
advisable for the different districts
to inquire into this matter and in-
struct their delegates as to what is
needed, and what would meet the
wants of the church with regard to
revising and republishing the hymn
book?

SAMUEL ZOOK.

A DAY AT McPHERSON, KANSAS.

A few days ago, we boarded the
train here for a short visit with a
daughter teaching at McPherson
College. The time of our visit was
chosen while the Bible Normal was
in progress. Arriving there in the
evening we, immediately after sup-
per, proceeded to the college
chapel, where we met in addition to
Elders Sharp and Vaniman and
others who reside there, Eld. I. D.
Parker and wife, of Ashland, Ohio;
Eld. J. G. Royer, of Mt. Morris, Illi-
nois; Eld. Trostle, of Hope, Kansas,
and Eld. John Forney, of North
Dickinson county, Kansas.

The discourse of the evening was
delivered by Eld. Royer, whose lead-
ing theme was, "Hope as an Anchor."

He handled his subject in a masterly
manner. After the discourse a half
hour was devoted to normal work.

Wednesday morning the chapel
services were held promptly at
twenty minutes before nine. At
nine o'clock the normal exercises
commenced, with Eld. J. G. Royer
as leader. In the afternoon A. W.
Vaniman led the normal exercises
for a short time, followed by a half
hour of singing. The closing after-
noon exercise was "Christ's Travels,"
led by Eld. Sharp.

In the evening we were permitted
to listen to another discourse by
Eld. Royer. After the discourse
the subject was "The Ministry," the
leading points considered being the
call and preparation, and the rela-
tion of the minister to the church.

From what we could see in the
short time we were there, we con-
cluded that McPherson College was
a very busy place, and that those
connected with it are doing a good
work. The Bible Normal, if properly
conducted, is certainly very beneficial
to those who attend.

TWO ELEMENTS OF PRAYER.

In a new work, "The Ministry of
Healing, or Miracles of Cure in all
Ages," by the Rev. A. J. Gordon,
Boston, Mass., we find the following
thoughtful words:—

Heresy, as a Christian writer has
pointed out, means a dividing or a
choosing; it is the acceptance and
advocacy of one hemisphere of truth,
to the rejection of the other. Every
doctrine is two-sided; so that which-
ever phase commends itself to us we
must remember the counterpart, and
aim to preserve the balance of truth
by holding fast to this also. In the
whole doctrine of prayer, human free-
dom and the divine sovereignty are
inseparably joined. Here are the
two sides:—

"Ask what ye will, and it shall
be done unto you." John 15: 7. "If

we ask anything according to His will he heareth us." 1 John 5: 14. In our assent to the doctrine of the Divine sovereignty, we must never forget the gracious privilege which is accorded to us of freely making known our requests to God, with the fullest assurance that He will hear and grant them. "Whatsoever ye shall ask in my name that will I do;"—we cannot lean too hard upon this promise or plead it too confidently. But at the same time we must be sure that beneath every prayer the strong, clear undertone of "thy will be done" is distinctly heard. Of course in saying this we open a mystery, and suggest a seeming contradiction which the wisdom of the ages has been unable to solve. But because we find both sides of this truth distinctly expressed in Scripture, we must be sure to emphasize both.

Let us be very careful therefore that we do not proclaim the doctrine of divine healing in an unbalanced and reckless manner. If we are told that a brother in the church is sick, let us not make undue haste to declare that he will certainly be restored if we carry his case to God. We must keep distinctly in mind both Melita and Miletum; remembering that at one place Paul healed the father of Publius by his prayers, and at the other place he left Trophimus sick. Some commentators have conjectured the reason why the latter was not at that time recovered, viz., that he was to be thereby kept back from martyrdom which he would probably have met had he gone with Paul, and for which his time had not yet come in the purpose of God. Whether there is any truth or not in this conjecture, there was doubtless some good reason why this companion of the apostle should have been detained for the while under infirmity. The all-wise and gracious Lord, who is shaping our lives, must be allowed to choose such detentions for us, if He sees that He

can thereby best forward our usefulness and advance His own glory. We should be cautious therefore that in this matter we do not push the element of human choice too strongly and rashly, to the ignoring of the divine, and so bring in the heresy of free-will.

Let us take warning from those misguided teachers who are going to the other extreme, and bearing so hard upon the divine sovereignty as practically to deny man's freedom to ask or expect miraculous healing. More than this, indeed, they seem to have pushed the sovereignty of God almost into an iron fixedness, where even the Almighty is not at liberty to work miracles any longer, as though under bonds to restrain this office of His Omnipotence since the apostolic age. This we hold to be a far more serious error than the other, since it appears not only to shut up man's freedom of asking, but to limit God's freedom of giving. There have appeared in our religious newspapers, of late, extended deliverances, in which the possibility of any miraculous interventions in this age is most emphatically denied, and the attempt to apply the plain promises in James to present times and circumstances characterized as gross superstition. A rash responsibility for evangelical teachers to take, in speaking thus, we should say. It is opening channels of denial respecting the supernatural, into which the swelling unbelief of our age will not be slow to pour, inevitably deepening those channels into great gulfs of skepticism.

"Ah, but it is you who are ministering to unbelief," it is replied, "by holding out promises in the fulfillment of which men will be disappointed, and thereby be led to doubt the word of the Lord." That is an objection that can be urged equally against the whole doctrine of prayer, and it is one concerning

which we can take no blame. It is for us simply to emphasize every promise which God has given, and to refrain from cumbering it with any condition of ours. If such assent should promote unbelief in any, that is the Lord's responsibility who gave the promise. If instead of assent we give denial, that is our responsibility and the consequences must lie at our door. Let us on our part therefore, avoid heresy, by keeping these two great elements of prayer in equilibrium, believing strongly but asking submissively, holding up in one hand of our supplication a "Thus saith the Lord," and in the other a "The will of the Lord be done."—*The Christian*, May 1882.

KEEP ON.

We are glad to see so many letters detailing accounts of meetings in the VISITOR. Keep on brethren and sisters and always give us a brief account of every specially interesting meeting or continued meeting, conferences, Sunday Schools, etc. We would like to see these accounts in from every place where the brotherhood extends its borders, and they will serve to make us better acquainted, encourage us by the way and inspire us to do more for souls and bear fruit. "Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit" (Jno. 15: 16) was not only said to the Apostles of old but is said to every member of the church of the living God to-day, and would to God that we might heed it more. We will have an account to give some of these times and if we have not borne fruit, how shall we stand? * * *

QUERIES.

1. Please give an explanation through the VISITOR on Matthew 11: 12.
2. What are we to understand by Christ's words in Luke 3: 14?

Cashtown, Ont.

SAMUEL DONER.

CHURCH NEWS.

As Bro. John H. Myers and family are removing to Mechanicsburg in the near future, they felt desirous of having some meetings in their dwellinghouse before doing so, according to the old custom. Commencing Monday evening, January 23, five appointments were held. Bro. Long and our other brethren assisting broke the Word of life to us with power, and we cannot but feel that good was done, and seed sown on which there will be a blessing. *

ELKHART, IND.

Our meeting which was held at the meeting-house commenced Dec. 23, 1892, and was continued three weeks. Bro. Henry Shirk, of Illinois, was here to labor for the salvation of souls. He preached the Word with power. The attendance at the meetings was good. We are glad that some have started for the kingdom. May the good work go on. God's people were encouraged very much to go on in the narrow way.

ADDIE RELLINGER.

HAMLIN, KANS.

According to previous arrangements the brethren of Brown county, Kans., commenced a series of meetings on January 21, in their meeting house on Pleasant Hill, near Hamlin, conducted by Bros. David Book and John Sheets, of Dickinson county, Kans. The meetings have been continued every evening, and prayer-meeting every day, chiefly in the brethren's private dwellings, with several meetings in the M. E. church in Morrill. The interest has been remarkably good throughout, and the attendance good. The Word has been brought forth with power. The church being greatly built up, we trust is ready for more active service in the work of the Lord. Some of the seed sown has fallen into good soil and has already taken

root. At this writing four have come out and desire to follow the Savior, and others are counting the cost.

On Sunday evening, while Bro. Book and Samuel Stoner, one of our young converts, were on their way to meeting in a two-wheeled vehicle, when within a few rods of the meeting-house, the horse fell and they were both thrown out. In the struggle of the horse to get to his feet, Bro. Book was struck on the jaw by some part of the vehicle, bruising his face considerably, which proved to be of a more serious nature than was at first anticipated. Consequently he can not be with us at present. But at this writing he is recovering and we trust will soon be able to fill his place again.

A. J. HEISE.

January 31, 1893.

SILOAM, ONT.

According to arrangements of the Mission Board of Canada, I left my home on the 7th of January, by Grand Trunk Railway, via Caledonia, Hamilton and Toronto to Richmond Hill, where I was met by Eld. Samuel Baker, of Gormley, who took me to his home. The next day, being the Sabbath, he took me twelve miles to the Orphan's Home (poor-house) at New Market, where we had religious services with the poor and invalids. Returning we had evening services with the Markham brethren and sisters in their church. I went home with Bro. Steckley and stayed all night with old Bro. Daniel Steckley, whose health is very poor, and he is hardly able to attend meeting any more.

The next morning Bro. Peter Steckley took me twenty miles north-east to Siloam, Uxbridge T. P., our field of labor, where we commenced meetings in a school house. Here we continued one week, the interest and feeling being good. The Methodists offered us their church near by for meetings, and we accepted

the offer and continued one week longer, with excellent interest and a full house when the weather was favorable. Bro. Steckley remained about one week, and then Bro. H. R. Heise came to assist, but was called home after a few days to attend the funeral of his sister-in-law, Mrs. John Bestard. He returned again the third week of my labors.

While at Siloam we had our home with Bro. George Klinck. Sister Klinck is at present in very poor health and was not able to attend the meetings. Her desire is to keep the faith to the end. While with them we were kindly cared for. I shall not very soon forget their kindness, especially that of the young folks, whose care and love I highly appreciated. I hope the impressions made with the family may in due time yield the peaceable fruits of righteousness, for I fear the family will not have the mother with them very long. Oh, may they prepare to meet on the other shore!

On Sabbath morning, the 22nd, Bro. Klinck took me five miles east to "Quaker Hill," where we met with the Orthodox Friends for service in the morning, and at half past two in the afternoon with the Hixites. The churches are about a mile apart. At evening Bro. Cook, of Sanford, took me back to Siloam for the last meeting for the present at that place, which was an excellent meeting. Several of that place thought I ought to have stayed longer.

After meeting Bro. Cook took me to his home, and we had our stopping place with them while at Uxbridge. At this place we had meetings one week in the Friends' meeting house. Bro. H. R. Heise came again the last week. We visited much and found many warm-hearted friends and, as was manifested, much good was done. We shall especially remember Brother and Sister Cook

for their kindness. We visited in all forty-eight families and had twenty-six meetings. I returned home and found all well, after twenty-four days absence. "Praise the Lord."

A. BEARSS.

LYKEN'S VALLEY, PA.

Upon extending several invitations to brethren from other districts to come and visit us and hold a series of meeting in our house of worship, Bros. David Nissley and Jonathan Wert, of Cumberland county, responded to the call. The meeting commenced on the evening of January 27. The attendance was good except when the weather was unfavorable. Good order prevailed and good attention was given. We were made to rejoice as the precious truths of the Gospel were proclaimed by His servants. We could say with the Psalmist, "Glorious things are spoken of thee, O city of God!" It seemed as though the members in general were much revived and encouraged to go on their way rejoicing. The invitations were also heartily extended to those who are yet out on the broad road to ruin, to accept salvation. And although no one could be persuaded to come and confess Christ in public, yet it is our hope and prayer to God that the good seed that was sown may not all have been sown in vain. Naturally, when the farmer sows his wheat it will remain in the earth a certain length of time before it will germinate, and it is our wish and prayer that in due season at least some of the seed sown may spring up and bring forth much fruit.

On the evening of January 31, much to our regret, we had to take the parting hand of the dear brethren, as the time had arrived when they thought they should return to their present place of abode; and we feel to pray that the Lord may abundantly reward them both in

body and spirit for their labor and service rendered while among us. In conclusion would feel to say, we as a small flock of the brotherhood are always made to rejoice when we are visited by the brethren from other localities, and may the love of God constrain many more brethren to come and visit us.

J. D. KEEFER.

A WESTERN MISSION TOUR.

NUMBER FIVE.

In my last letter I concluded with our arrival at Los Angeles on the 28th of December. Los Angeles is a beautiful city, surrounded by a fine valley and the climate almost a perpetual summer. On the 29th we went to Pasadena, about twelve miles from Los Angeles, where we expected to visit Sister Anna Rhodes, but failed to find her at home. Sister Rhodes is a professional nurse and had been called to Los Angeles the day before to wait on a sick child, and not knowing the address of the family with whom she was staying, we failed to see her. I was glad, however, to hear that Sister Rhodes, though isolated from the church, has the reputation of being and earnest and consistent Christian and worthily represents the church by her Christian walk and conduct.

At Pasadena we met our friend Robert Knox, father-in-law to Benjamin Musser, of Whatcom, Washington, who had lately come with part of his family, from Whatcom, on account of failing health. In the afternoon we drove about seven miles into the country to visit friend James Bell, formerly of Abilene, Kans. Returning in the evening, we drove through Orange avenue at Pasadena. To us it was a new and beautiful sight to see orange orchards this time of the year, with their dark green foliage and laden with the golden fruit.

We returned, the same evening,

to Los Angeles and attended, as well as the evening before, a holiness mission meeting, where we found a common but earnest people engaged in the work of the Lord. They hold no collections and have no preachers, but they all preach as they are moved by the Spirit. I can truly say that our hearts were very much drawn out towards them. They go out on the street every evening and sing and pray and talk to the people, and by the time they get through they generally have a crowd around them, when they invite them into their hall for further services. By this means they attract the attention of many and get them under the influence of the Gospel, and numbers are rescued from drunkenness and other vices, as we learned by many powerful testimonies while in their meeting. Especially was our sympathy drawn out towards some young persons who, by their earnest testimony and experience, showed that they are devoted Christians. They are a plain, unassuming people and make no worldly display, but I am persuaded display the powers of the Holy Spirit. They showed great respect for us and as we felt we should leave our testimony for Christ with them, we met with many hearty greetings from them after services.

The second evening we were with these people, a man came into the meeting who claimed he had just arrived from Scotland. After taking his seat in front he took the first opportunity to speak. In his testimony he had considerable to say as to what a nice man he was, and that he always tried to do what was right, and after arriving in the city he had heard of this place and now he was here and wanted to help to work for the Lord. He failed, however, to say anything about, or point to the time of, his conversion. As soon as he was through, one of the brethren said, "Let us pray." And kneeling

down, he began to pray something like this, "O Lord, here is a man who claims he has just arrived from Scotland. Now, Lord, we don't know how much salvation there is in Scotland, but we do know that he needs salvation. Oh, break up the great deep of his heart and show him that he is a sinner, and give him repentance," etc. After prayer the man looked very sober and soon left the room, but I was told by one of the members that he left a note on the table saying he was under conviction and that he was coming back again. I think I learned an important lesson from this incident.

On the 30th we left Los Angeles for Pomona, about thirty miles east of the former place. On the 31st we came to Lordsburg and visited with friend B. F. Masterson, son-in-law of Bro. David Engle, of Mount Joy, Pa. Friend Masterson is a minister of the Dunkard brethren. On the morning of the 1st of January, it being Sunday, we accompanied them to the college building to attend Sunday School and preaching. Friend Masterson preached for us followed by Elder Metzger, who is a man past four-score years but still quite active and zealous. In the evening we attended services again at the same place and remained over night with one of their brethren by the name of Koontz. The next day, accompanied by friend Masterson, we went to Covena, about six miles southwest of Lordsburg, and visited at S. A. Overholtzer's, a member of the Dunkard brethren, and formerly of Lancaster county, Pa. His brother lives close by and is an elder in the church. We found them picking and packing oranges, of which they have a very fine crop.

As perhaps the greater part of the readers of the VISITOR never saw an orange farm, and perhaps never will see any, I will here state a few facts, not as an advertisement of Califor-

nia but for the sake of information. What I say I have from friend Overholtzer himself by inquiry, and I give the facts as I noted them down in my memorandum-book at the time. Friend Overholtzer came to that country seven years ago, and bought eighty acres of land for \$60 per acre. He planted fifteen acres in orange trees the first year, which are now seven years old and in bearing. Three years ago he planted twenty acres more, making in all thirty-five acres in oranges. The three year old trees are not old enough to bear much as yet, but his crop this year is worth \$4000. He has seven acres of peaches and sold this year, on the ground, thirty-six tons at \$27 per ton, and one acre of blackberries, the product of which sold for \$225. Besides this he had about eighty tons of alfalfa hay, raised by irrigation, of which seven crops were cut in one season, and in addition to this he has raised some other feed. His farm is now worth \$60,000 and would readily sell at that price.

After leaving friend Overholtzer's place we came to what is called the "Missionary Farm," which is in the same neighborhood. This farm was the property and home of Daniel Houser, who is a member of the Dunkard brethren, until last year, when he donated the entire farm by a warranty deed to the mission board of the church, to remain forever an endowment fund in the missionary treasury, the proceeds to be used for the spread of the Gospel. The farm contains eighty acres of fine valley land, fifty acres of which are planted in orange trees, and the farm is worth every cent as much as the Overholtzer farm, if not more. The gross income of the farm this year is estimated at \$9100, and the expenses at about \$2000, which leaves a net income of \$7100 which goes to the mission board. There is \$12000 to pay on the farm, which

the mission board has assumed and which they expect to pay out of the proceeds of the farm in two years. So that friend Houser has made a clean donation of \$48000, which certainly was a very noble act.

While at Lordsburg, where Bro. Houser now resides, it was my privilege to be a guest at his house for two nights, and I found them a very kind and common family. I enjoyed their hospitality and Christian spirit very much. If they seek any honor by making such a large donation they certainly do not show it. While with them I learned that they have ten children living. What a good excuse he might have had for not making the donation—just such as we often make. We lay up treasures for our children—which is all right in its place; but how often children use to their destruction the wealth they inherit from their parents. I suppose Bro. Houser thought, just as we ought to think, that we have all we possess from the Lord, and why should He not be the first heir. My feelings were very much stirred within me over this generous act, even to tears, and while I and my brethren can not make such large donations to such a worthy cause as the spreading of the Gospel, we can do that which comes in the line of our possibilities. We can do like faithful Mary of whom Jesus said, "She hath done what she could," and "the least we do for Jesus will be precious in His sight."

While visiting at the "Missionary Farm" I was very much delighted to meet with an old acquaintance, and also distant relative, in the person of Bro. Emmanuel Zug, who is also a member of the Dunkard brethren. He has the oversight of the farm. He is a native of Franklin county, Pa., but lived in Lancaster county, Pa., prior to moving west. His mother's maiden name was Gsell. She was a daughter of John

Gsell, of near Greencastle, Pa., and sister to wife of Bro. Henry Brechbill, of the same place, and also sister to Bro. Abraham Zook's wife, deceased, of Northern Illinois. We remained with them over night and in the evening attended a protracted meeting held in the Dunkard meeting-house at Covenia.

The next day we visited one of our former Dickinson county neighbors in the person of Mr. Pettit at Duarte, west of Lordsburg. After enjoying their hospitality in a sumptuous dinner as well as a precious season of prayer, we again returned to Lordsburg and attended the Brethren's prayer-meeting in their college chapel.

The next day we again went to Pomona and visited Sister Anna Engle who has since returned to Dickinson county, Kans. In the evening we returned to Lordsburg and filled an appointment made for us in the public school building of Lordsburg. There was a large congregation of attentive people, and the occasion was a precious one to us and the Gospel was heartily responded to by testimonies after preaching. This ended our visit at Lordsburg, and I would say, while we found our Dunkard brethren, as we thought, rather reserved with regard to giving liberty in their preaching service, yet they treated us very kindly, which we also highly appreciated and hope and pray that God may abundantly bless them.

The next day being Thursday, the 5th of January, we left Lordsburg for Colton and Riverside, which is the oldest orange growing country in Southern California. Here we had no acquaintances but merely viewed the sights; and while all over the eastern states people were shivering with cold, we found the day almost uncomfortably warm. I noticed at 3 p. m. the thermometer registered 82 degrees. People gen-

erally, through the day, hunted the shade. The country around Riverside makes, I think, the greatest display of ornamented homes and wealth of any place I was ever at. We went six miles into the country over a street car line, along what is called Magnolia avenue, and the display of orange and ornamental trees is simply such that it must be seen to be appreciated.

On the morning of the 6th we took the train at Colton at 11 a. m., and arrived at Phoenix, Arizona, on Saturday morning at 4 a. m.

I find my letter will be too long to describe our visit in Arizona, consequently I will leave that for my next letter, in which I may make some general remarks relative to our trip.

SAMUEL ZOOK.

"GOD SO LOVED."

A woman in India, an old woman, hearing for the first time the blessed words in St. John's Gospel (3: 16), said earnestly: "Put my finger on that and read it again, and read it slow." Then she said, "Oh, bring me a book like that, and teach me how to read it. 'God so loved!' Oh, I will say it all the time till you come again." Sweet music of the Gospel! How sweet to the "hearing ear," whether heard for the first time or as an old, dear melody. But how often we hear it with the outward ear only, with no answering chord stirred in our deepest being. Suppose we had lived, as that heathen woman, through a life of hard, cold toil and pain, without a glimmer of knowledge that such a being as a loving God exists. Then suppose the message should come to us for the first time, that there is one God, a person; that he is good; that he cares for us, and truly loves us—loves us so much that he willingly gave his only Son to die that we might be lifted from the life of toil and pain, and from the sin which

caused our misery, into a life of comfort, rest, and purity. How wonderful the message would seem! It would be so exceedingly precious that we would linger over it, repeat it over and over again, and hold it to our hearts until its mighty comfort should be poured like oil and wine into every wound and want of our souls. Then why not take the comfort of it now? Why should the sweet old story lose its power to cheer, to fill us with courage and patient faith, and incite us to faithful service in return for the great love wherewith He has loved us.

Let us "put our finger" on the words and read them slowly; let us pray the divine Teacher, the Holy Spirit, to teach us how to read, "*God so loved*," and then we may join in the apostle's jubilant song: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—*Christian Advocate*.

"FINDING OUR MISSION."

"God has called each of us to some special work in his kingdom. It is of the first importance that we find out what that work is, and enter upon our Father's business. We can find out in the same way that Paul and Barnabas did:

1. The Holy Spirit will teach us. The promise is as true to us as to them.

2. We shall find out the will of the Spirit by prayer and fasting; that is, by intensely earnest seeking, with a complete yielding to God, to do with us as he will.

3. The knowledge of our work will come gradually to us, as we prove our fitness, and are led on in the duties and work that come to us day by day."—*Sel.*

For the EVANGELICAL VISITOR.
MY CONVERSION.

Dear editor and readers of the VISITOR.—I have been a reader of the VISITOR for several years, and it has always been a welcome visitor to me. I will endeavor to write a little to the honor of God. I owe Him more than I can pay, for His love to me. When I was wilfully wandering away from Him and gave no heed to His loving call, He still had compassion on me and did not cut me off as a barren tree, but continued to use means to draw me to Him. I did not always know what was the cause of the sadness of heart that I often felt, and did not stop to inquire whether it was the grace of God that was working in my heart.

I often think of the last day of my unconverted state. It was a beautiful Sabbath day, and in the afternoon I made myself ready to go with some others to a place where the pleasures of this world were sought. While I was adorning myself for the occasion, sister Amanda was preparing to go to an evening meeting. She looked at me and asked why I thus tormented myself for the sake of serving my enemy. I said that I could not help it that God gave her a will to forsake sin and gave me no will. She asked if I had prayed for a will. I said, no. We then both started from the house. She turned to go to meeting and I left her and went my way. Having gone a short distance I turned to look after her. My heart was touched. I thought she was on the narrow way that leads to heaven and I on the broad road to ruin. I cannot tell what my feelings were, but I went on hoping to enjoy myself with my young associates. But oh! there was an aching void which the world could not fill.

I returned home in time to ride with friends to the meeting to which my sister had started to walk. Ar-

iving there the brethren and sisters were singing, which seemed so touching that I could not refrain from weeping before entering the school-house. I remained outside to wipe the tears so no one would see that I had been weeping and then intended to take a back seat. But the house was full, except one front seat. So our beloved brother A. M. Engle bid me come forward. Bros. Samuel and Noah Zook preached, and I thought they were just preaching to me, and words spoken found way to my heart. When they were through I was ready to say,

"Jesus I my cross have taken,
All to leave and follow thee."

Having become willing to forsake sin there was a good work begun, but not finished. But coming as a poor and needy sinner and offering myself, He was willing to receive me. And when I became the Lord's and He was mine, there was a joy which pen can not describe. What a change the Lord can make! When the heart was changed the mind was also changed. I had no more pleasure in curling and frizzing my hair, and no more use for powder and paint, roses and feathers, but could say I would rather suffer affliction with the children of God than to enjoy the pleasures of this world for a season.

I was young when I started in the service of God, but old enough to know that repenting of my sins was not enough, that there was more to follow. I was very proud and people could see and know it by my outward appearance. I could not deceive the people by saying I was not proud when the outward appearance showed the contrary. But when I had become willing to be a true Christian, I became willing, too, to follow at the King's command. He commanded me not to pray with my head uncovered, and we are also commanded not to wear gold, or pearls or costly array. 1 Tim. 2: 9.

One command after the other the Lord showed me, and baptism was such a plain command that I could not pass it by.

I wanted to be baptized, and the time was appointed, but, as I had erysipelas, I refused for that time. The doctor told me not to go in cold water with my hands and I thought it would kill me to be baptized. After I was well the time was again appointed that I was to be baptized. Then I had taken erysipelas again, but I put my trust in the Lord and was baptized, and the Lord manifested His healing power and since that time I had no erysipelas. Oh, if I had only always, since that happy time, trusted in God and done the right! It is my heart's desire to so live that I may enter the heavenly rest. Your sister in Christ.

SARAH DOHNER.

Orrstown, Pa.

THE SIN OF MURMURING.

Murmuring is a species of blasphemy. You are in the Lord's guest-chamber. You sit at His table. If you complain of the fare, you insult Him on whose bounty you live. If you doubt whether you will be taken care of, you impugn the truthfulness of Him who declares that He is more willing to give good things to them that ask him, than parents are to give bread to their children. Mark Guy Pearse says: "God does not pitch men into the world hap-hazard; don't cry out so much against your circumstances, it is half blasphemy; what you have to do is to find Christ. He will be a match for your circumstances." If we had eyes and hearts of faith, we would see that whatever He gives is best for us.—*Cumberland Presbyterian*.

No man ever sailed over exactly the same route that another sailed over before him. Every man who starts on the ocean of life arches his sails to an untried breeze.—*William Matthews*.

OUR YOUNG FOLKS.

THE CHILDREN VOYAGERS.

A ship sailed out from yonder bay—
'Twas on a fair and shining day;
The wind was still, and fearlessly
She floated outward to the sea.

But lo, on the unbounded tide
The swelling surge rolled deep and wide;
The wind grew fierce and waves tossed high,
The storm-cloud hung across the sky.

Yet stoutly built and ably manned,
One wise and prudent in command,
She steered the furious currents through
Till the far port appeared in view.

So, from the sheltered bay of home,
Buoyant with hope the children come,
And outward float on life's vast deep—
O who each precious sail shall keep?

Our Father, when the night is dark,
And storms betide the trembling bark,
Be thou their help! In hate of wrong,
In love of truth may they be strong.

Steadfast and firm upon the tide
Of change and sorrow may they ride,
And safely reach the heavenly shore
When life's rough voyage shall be o'er.

—Selected.

A LITTLE GIRL'S LETTER.

Dear Aunt Mattie:—

I like to read the VISITOR, and especially
the little girls' letters. I am seven years old.
I go to school every day. My teacher's name
is W. G. Risser. We have no Sunday School
but I wish we had. SADIE BRUBAKER.

Lawn, Pa., Jan. 1, 1893.

WILLIE'S FAITH.

Willie's father was a drunkard,
his mother, a Christian.

Her untiring efforts toward con-
verting her beloved husband from
his evil ways proved unsuccessful;
as from day to day he continued his
habit of drink, and ill-treatment of
his faithful wife and child.

But Mrs. Meed's earnest endeav-
ors in teaching her darling boy the
way of truth and right were rewarded
by many open and good responses
from Willie's young heart.

He never forgot to repeat the lit-
tle prayer his mother had taught
him, before closing his eyes in slum-
ber, nor neglected to add in humble
spirit, "For dear Lord I believe."

The day had been cold and stormy,
the evening was dark and still. In

the dismal room, where the fire was
dying, and the lamp dimly burning,
sat the weeping mother, holding her
little boy on her knee.

"Don't cry, mamma," said Willie
kindly, winding his arms about her
neck, "for papa is coming home
early to-night, and something tells
me he is not going to drink any
more."

"My child," returned the mother,
a strange light dawning on her care-
worn face, "why do you try to com-
fort mamma with such words. You
know he stays away late every night,
and is always found in the same
wicked place."

"Yes, mamma," responded the boy,
"and I have been praying every
night for so long for God to bring
him home early, and not let him
drink any more. And mamma," he
went on, casting his blue eyes up-
ward, "I never forgot to say, 'Lord
I believe,' for you told me once,
mamma, that God answers our
prayers if we believe He will; and
something tells me He is going to
answer my prayer to-night."

"This is right, my darling, let us
have faith with our prayers."

As the mother said this, she
glanced at the clock, and noted it
was near the hour of nine.

"Come, Willie," she observed in
gentle tones, "it is past your bed-
time—kneel down and repeat your
evening prayer."

"Mamma," said he, a new bright-
ness spreading his perfect features,
"I am going to pray real loud to-
night, and maybe papa will hear me."

Though Mrs. Meed had little faith
that her husband would hear so
many squares away, she did not op-
pose her boy in the earnest purpose.

The little fellow seemed almost
exhausted after his prayer was ended,
and the mother with swelling heart,
and tearful eyes made him as com-
fortable and warm in bed as the
scanty covers would allow.

Half an hour later, the father
again entered his frequented place.
His haggard eyes, his red bloated
face, and his ragged clothes presented
a woebegone apparition, as he stood
in the full light of the bar-room.
The boisterous crowd were hushed
with amazement, as they saw Jim
Meed return and exclaim in a clear
voice:

"I have drank my last glass, boys,
I have drank my last glass to-night."

The evil companions laughed
aloud, for the speaker had been chief
among them; but they gazed at him
with something like awe and tender-
ness on their red faces, as he con-
tinued in unsteady tones: "Some
strange influence drew me home
early to-night, and as I passed the
window, I caught the sound of my
little boy's voice praying for me to
come home, and never drink any
more, and to buy him a pair of shoes,
for his little feet were so cold. The
tears were rolling down Maggie's
cheeks, and somehow I thought of
the night when I told her how I
loved her. My heart sank within
me, when I heard her ask God to
bless me, as Willie said, 'I believe
God will answer my prayer to-night.'

"Yes, my darling child has saved
me. His faith and love are akin to
my sainted mother, who, with tears
in her eyes, bade me meet her in
heaven, as she whispered, 'Good-bye.'
And I'll do it, God helping me! You
smile, but I have drank my last
glass, boys, I have drank my last
glass to-night."

With these words, he quitted the
place, never again to return.

A month had passed, and the lit-
tle home was no longer dismal, but
cheerful and glad.

The room was warm and bright,
and Willie lay asleep in his cosy bed.
His new shoes were beside the chair
on which hung his new suit of clothes.

The mother and father sat by the
fireside, their appearance much

changed from that on the night of Willie's loud prayer.

"Maggie," said her husband, with a happy smile, "it is just one month to-night since I resolved to drink no more, and by God's help to live a Christian life."

A heavenly light shone in her dark eyes, and a sweet peace dwelt in her heart.

"Yes," she simply said, "and it was Willie's faith that saved you."—*Selected.*

A HAND SHAKE AT THE DOOR.

We are very slow to understand the power of a hand shake at the door of a church, mission, or evangelistic service. In some churches there is a peculiar warmth pervading the whole place, and if we were to look about for the reason, we should find men and women at the door to welcome everyone, both those who belonged to the church, and those who do not. A hand shake as they go in, a word of kindness for those who have trouble or sickness at home, a pressure of the hand for the strange young man as he comes for the first time, perhaps, into the city.

A young man said not long since, "I go to such a church—I went there when I first came to the city, and they seemed so glad to see me that I was quite surprised. Two people shook hands with me as I went in, and a number as I came out. I felt at home right away, as if I had been among friends, and as I heard the sermon the pressure of the hand shake was still with me, and that sermon had a different impression upon me than it otherwise would. I believe the hand shake at the door was the instrument, in God's hand, of leading me to Christ."

If we could read the testimony of those who have had similar experiences, no doubt they would be along the same line. If in our church, mission, or evangelistic services that are being held in our town or city a

hearty hand shake is not being given, let us see to it.—*Union Gospel News.*

SILENCE ABOUT OURSELVES.

Think as little as possible about any good in yourself; turn your eyes resolutely from any of your acquirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of the lighted torch to the dry wood which had been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of sinfulness before God.

Again, be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise come unsought it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling himself for you, and ask yourself, as you gaze fixedly on him, whether he whose only hope is in that absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears: "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—*Bishop Wilberforce.*

MARRIED.

HOOVER HOKE.—At the home of the bride's parents, near West Milton, Ohio, Dec. 25, 1892, by Eld. J. B. Wingert, Bro. Marion, son of Eld. B. F. Hoover, of Mansfield, Ohio, to Sister Amanda, daughter of Bro. J. S. Hoke.

A. D. HOKE.

MYERS-MILLER.—At the residence of the bride's parents, near Mount Morris, Ill., February 7, 1893, by Bro. Henry L. Trump, of Polo, Jacob, son of Bro. Abraham and Sister Mary Myers, of Freeport, Ill., and Sister Emma, daughter of Bro. Abraham and Sister Barbara Miller.

OUR DEAD.

MUSSER.—Died, near Green Village, Franklin county, Pa., January 13, 1893, Sister Fanny, wife of Joseph L. Musser, and daughter of Eld. M. H. Oberholser, aged 25 years, 1 month and 25 days. Services were held by the brethren at the Brechbill meeting house. Preaching from Rev. 21: 4, to a large concourse of sorrowing friends and neighbors. The remains were interred in the cemetery near the church. Sister Fanny came out on the Lord's side when only nine or ten years old. She was a faithful follower of her blessed Savior, and her death was peaceful and happy. A BROTHER.

HOOVER.—Died, near Chambersburg, Pa., January 8, 1893, Bro. Samuel C. Hoover, aged 59 years, 9 months and 18 days. Funeral services were held at the Pleasant Hill meeting house, January 10, and the remains were interred in the cemetery adjoining the church. Preaching by the home brethren from 2 Cor. 5: 1. Bro. Hoover was a member of the church for thirty years and lived a Christian life. For the last year he had not been well but was confined to his house only for the last few months. His death was not unexpected. He remarked to friends that his time was short. He had a desire to depart and be with Jesus. He has left a wife and four daughters to mourn. But they are not without hope as they too are in the service of the Lord, and some of the grandchildren have also become Christians, which was to him a source of great joy. A BROTHER.

LICHTY.—Died, in Freeport, Illinois, December 21, 1892, Barbara Lichty, widow of Eld. Peter Lichty, deceased, aged 82 years, 1 month and 26 days. She was united in the holy bonds of matrimony to Jacob Hershey in 1828. This union was blessed with ten children—five sons and five daughters. The five sons and one daughter preceeded her to the grave. Those of her children left to mourn their loss are Mrs. F. Miller and Mrs. J. C. Reitzell, of Freeport, Mrs. Silas Newcomer, of Albany, Ill., and Mrs. J. C. Miller, of South Dakota, all of whom were at her bed-side at the time of her death, except Mrs. Newcomer. The deceased removed from Lancaster county, Pa., to Stephenson county, Ill., with her former husband, Jacob Hershey, in 1851, having made the journey overland in wagons. Bro. Hershey died in 1853 and in 1858 she was again united in marriage to Eld. Peter Lichty. The subject of this notice was a kind and affectionate mother, and a true and devout Christian. In her young years she gave her heart to Jesus, and united with the Brethren in Christ in church fellowship, and remained a consistent member until the Lord saw fit to transplant her from a world of sorrow to a world of joy and happiness. She was an invalid for several years and shortly before her decease was stricken with paralysis, from which time she gradually failed until her death. Funeral services were held at the house of her daughter, Mrs. F. Miller, on the 23rd and the remains were taken to Lancaster cemetery for interment. The services were conducted by Eld. Joseph Shirk and N. G. Whitney, of the U. B. church.
